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It is our country's action in meddling in their affairs, giving encouragement and aid to the various bands of bandits outraging Mexico that is prolonging and increasing the "Tragedy of Mexico."

Think of it!—Here in El Paso there are fifteen thousand or more of the owners of Mexico, who have had to flee from their country to save their lives, leaving their property and homes, now confiscated by those robber bands to which our country furnishes arms and ammunition without stint, which is paid for from stolen property. At the same time, these owners of Mexico are denounced as "Cientificos," a term of derision, because they have some education and wealth.

El Paso has grown more during the past five years than in the previous twenty-five. In this recent era of prosperity the banks have doubled in number, with ten times the deposits. Some of them, or all, have side issues or departments handling Villa and Carranza "money."

Just prior to the appearance of your "Tragedy of Mexico," a well defined plan was laid (reaching from New York and centering in El Paso) to have Villa's man of straw—who would be Villa, to all purposes—named as provisional President, and to saddle these several hundred million dollars of Villa and Carranza "money" as a debt or obligation on Mexico; to validate such of this paper as the combination held, and declare the balance "counterfeit." This paper, when any is sold, is one-fifth to one cent on the dollar, handled by the package in armfuls. They are printed in large denominations,—500 or 1,000 dollars. It was less expense to print and less trouble to count in thousands than in ten-dollar bills.

The name "American" is disliked and distrusted by the people of Mexico, and rightly so. They cannot well make a distinction between the disposition of the people on the Texas border and that of the people largely composing the American nation. This dislike and enmity has been greatly advanced by our President's using the Federal forces practically to intern the best and most responsible citizens of Mexico, at the same time giving the bandits and their representatives free hand to come and go at pleasure.

Nothing could have incensed the Mexican people against our Government more than the arresting and imprisoning of Huerta, and throwing him into that notoriously vile and dirty jail at El Paso, when the thermometer was above one hundred, and keeping him there for two weeks without his having shown a particle of guilt on any charge. Nothing could have added more to the popularity of Huerta than this travesty. In obtaining his arrest, there was a well defined plan to have him turned over to the bandit gangs now in charge of Mexico, under a specious treaty between Mexico and Texas. Both Villa and Carranza made application to have Huerta extradited, but this was a little too "raw," and the plan was not carried out. The files of the El Paso *Times*, under dates following Huerta's arrest, will give the data on this latter point.

EL PASO, TEXAS.

T. M. MICHAEL.

WHAT THE TRUTH ABOUT MEXICO IS WORTH

SIR,—Hurrah for the September number! The truth about Mexico is alone worth a year's subscription. For the last thirty months the strain on some of us inarticulate fellows, who knew the truth and realized what was going on, has been awful to think about.

As to Europe, I am not with you. Out here in the West the social game doesn't require us to lick any English boots. There seems to us to be two sides to the big quarrel—both of them bad. Belgium, of course, was innocent, France too civilized, too intelligent to seek war. But among the rest of the fighting lunatics, is there any real choice? When it comes to envy, greed, contempt of neutral's rights, and general super-cussedness, aren't they all tarred with the same stick?

ALFRED M. CAMP.

DURANGO, COLO.

FREDERIC HARRISON AND ROGER BACON

SIR,—I have read with much interest the article on Roger Bacon by Frederic Harrison in your August number, but regret to note that it is not altogether free from a misconception as to Roger Bacon's relation to his own age and to his ecclesiastical Superiors. Most modern scholars have long since discarded the false Renaissance tradition as to the general darkness of the mediæval period properly so called. It is very difficult, therefore, to understand how Dr. Harrison, unquestionably learned as he is, can refer to Bacon (p. 246) as "surrounded by the gross superstitions and conventions of the Dark Ages." Roger Bacon lived in the thirteenth century, and Renan was doubtless accurate in calling that century "the greatest century of the Middle Ages." It was a time of rapid and unmistakable progress in almost every line of human endeavor. It is an error, then, to suppose that Roger Bacon lived in an age of general ignorance and superstition, but it is still more erroneous to suppose that he stood alone in his lifetime as though his was a solitary voice proclaiming vainly the principles of modern enlightenment in a night otherwise devoid of critical experimental knowledge. The real fact is that Bacon was but one of a galaxy of geniuses who, "by his superior realization of the importance of positive studies and experimental research added his own special contribution to the achievements of the age, though, even in this department, he had others to share his glory." Indeed, we shall rightly appreciate Bacon only as we gain a closer acquaintance with the three men whom he acknowledged as his masters in learning—Bishop Grossteste, Adam Marsh and Peter de Maricourt—and whose knowledge and method he absorbed and more fully developed.

Dr. Harrison's assertion (p. 243) that "in 1278 when Bacon was about sixty-four he was condemned for heresy and imprisoned," has no foundation whatever in the first-hand authorities. Apart from this consideration, it is to be remembered that Bacon had proved his orthodoxy before this period by the *Epistola de Nullitate Magiae*. So far as concerns Bacon's extant works, there is no error regarding matters of faith in any of these writings, which Bacon certainly submitted with all willingness to the judgment of the Church. His purpose, as Dr. Bridges has shown, was to institute under papal authority a school of scientific and progressive culture that should enable the West to hold its own against the East and thus promote the work of the Church in civilizing and evangelizing mankind. We should wholly misconceive Bacon, therefore, if we supposed that his language on this matter was a veil beneath which heterodox speculation might be allowed to pass. He was not merely orthodox in the common acceptance of the word, but intensely Catholic. It cannot be denied, however, that